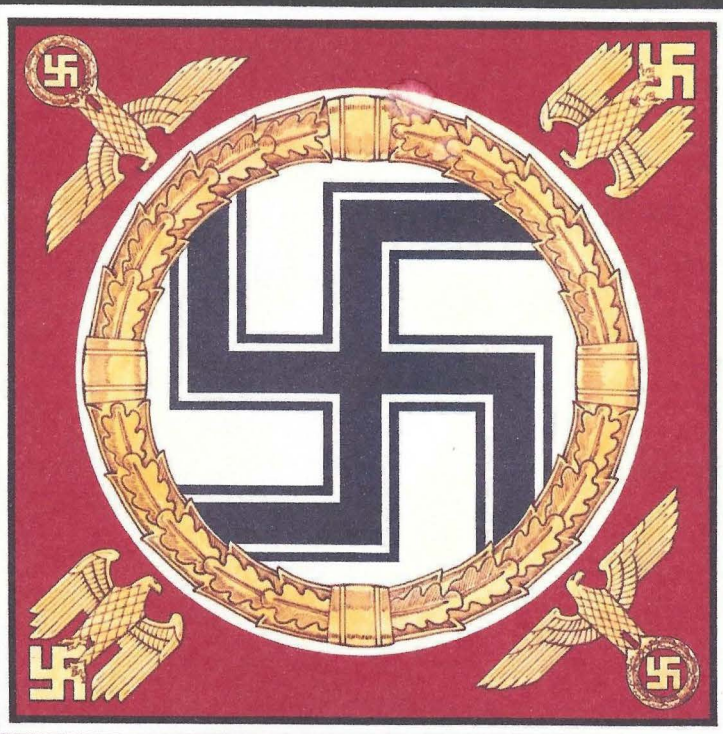


Meaning and Path of the Swastika



Translated from the Third Reich Original

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Sinn und Weg des Hakenkreuzes

by Jörg Lechler

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Publisher's Foreword

Meaning and Path of the Swastika is translated from the Third Reich original, *Sinn und Weg des Hakenkreuzes* by Jörg Lechler, which appeared in the December 1935 issue of the monthly magazine *Der Schulungsbrief*, published by the *Reich Schooling Office of the NSDAP* and the *German Worker Front*.

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The front cover of the original publication, the December 1935 issue of *Der Schulungsbrief*, in which *Meaning and Path of the Swastika* appeared.

Meaning and Path of the Swastika

by Jörg Lechler

Swastika – Reich Flag – Reich War Flag! A symbol has thereby become a symbol of unity for the German folk, which has accompanied its ancestors through Stone Age, Bronze Age, Iron Age and early history, and German man through the Middle Ages down to the present time: 5,000 years of German history lie in the swastika!

Around the time of Christ, the swastika has been found among Germanic tribes on hundreds of urns filled with funeral ashes, on countless pieces of jewelry and weapons, clothes and equipment, so often that one can speak of a Germanic national symbol. And even 3,000 years before that time, hence farther back into the Stone Age of Northern Germany's Nordic culture, from which the later Germanic folk first developed, we find the swastika. It is really tied to our homeland.

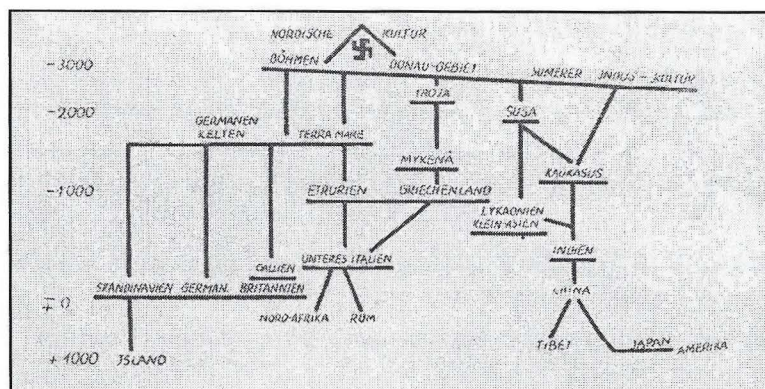
Now the scholars come and grin with superiority, or the world travelers, and say, each convinced of the correctness of his claim, naturally each something different: "But the swastika is of Chinese origin!" – Or: "It is a purely Indian symbol!" In short, there is nothing that it is not supposed to be, and the final thing is: all folks have had the swastika and not perhaps become acquainted with, borrowed or adopted it from another, no, the "idea of folks", that is the escape. Human intellect is supposedly in its organization so much the same in the world that it simultaneously



This illustration appeared at the top of the article.

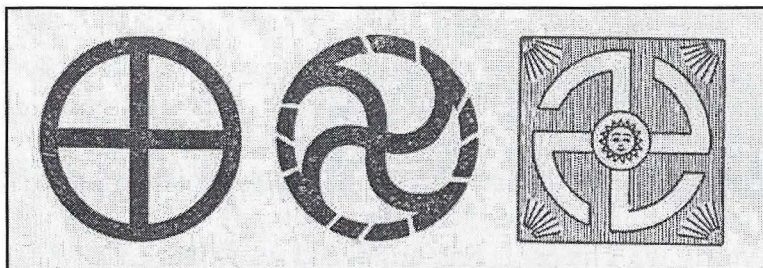
thought up the swastika in the most diverse locations and made it a symbol, independent from one another; the swastikas in the many lands supposedly have nothing to do with each other in their origin. – That is the same as if the Soviet star in Russia were not connected with the one in America or France in its evolution and had nothing to do with it. We know that, the other way around, precisely the closest ties are present. But how is it with things that lie so far in the past such as the history of the swastika? Can we still achieve clarity, can one still come to sure conclusions? We certainly can do this and want to see in what way this is possible!

If one does not want to lose the solid ground beneath one's feet, one must in the observation of the history of the swastika proceed from the facts of findings in that one precisely examines the finds of swastikas in all excavations that, as we heard, are distributed across five thousand years. Only then can one form a picture of the journeys of the swastika in prehistory, if one exactly dates each individual uncovered piece and furthermore observes what significance the swastika on it can have, what meaning lies within it. Certainly, this laborious method is not so easily carried out as others, observations based on conjectures and assumptions. If we ascertain the age of all swastika finds, it is revealed that the oldest lie in Europe and that those of the same age are only found on a line following the Indo-Germanic wanderings of the late Stone Age, which, after all, emanate from Europe and lead across Asia Minor to India. The farther we distance ourselves from this region, the more recent do finds to date become. Inside of Europe we find the swastika symbol in the pre-Germanic, Nordic culture of the late Stone Age, and indeed, it has been found in the Hun Mound of Drosa at



Nordic Culture
 Bohemia, Danube Region, Sumerians, Indus Culture
 Troy, Susa
 Germanic people and Celts, Terra Mare
 Mycenaea, Caucasus
 Etruscans, Greece
 Lycadia, Asia Minor
 India
 Lower Italy
 Gaul
 Scandinavia, Germania, Britain, China
 North Africa, Rome
 Tibet, Japan, America
 Iceland

Köthen and on a spinning wheel of the so-called Salzmünder culture group, which is likewise Nordic, in Rosslau on the Elbe. At the same time, it is spread in the region of Bohemia to Transylvania in the period around 3,000 B.C.. In contrast to the German region, southern Indo-Germanic tribes lived here who are to be counted among the Thracophyrgic group and who were closely related to the Nordic culture. We can now determine that the swastika comes from here via Troy to Asia Minor around 2,500 B.C.. We find it in the same era among the non-Semitic folk of the Sumerians, Mesopotamia's oldest residents, who already in the third millennium B.C. were subjugated by the Semitic Acadians. Later, under Semitic-Babylonian rule, the swastika is then unknown throughout all of Mesopotamia. It was likewise found in the cultured strata of Persia, but here the age does not exceed 2,000 B.C., and finally it appeared at the gate to India. The bearing segment is the group of the Indus culture. This culture had ties to Persia. The symbol did not spread farther across the same region in the early period, so in India itself we find it used first in the time around 500as B.C.. Here it is called "swastika", which means as much as "bringer of good luck", and plays an extraordinary role in Buddhism, which arose in this period. It is even today often used inside the sect of the Djains, as the seventh of their holy symbols and as messenger of joy, their holiest sign. Among them it is not only put on all temples, rather used in religious service itself, very skillfully strewn from rice flour, in that a circular surface is first covered with flour and then inside this circle a swastika is drawn with the finger. The individual arms of the swastika have a special meaning in Buddhism: the right means the primeval basis of life, the bottom the plant or animal, the left, the human, and the top, heavenly



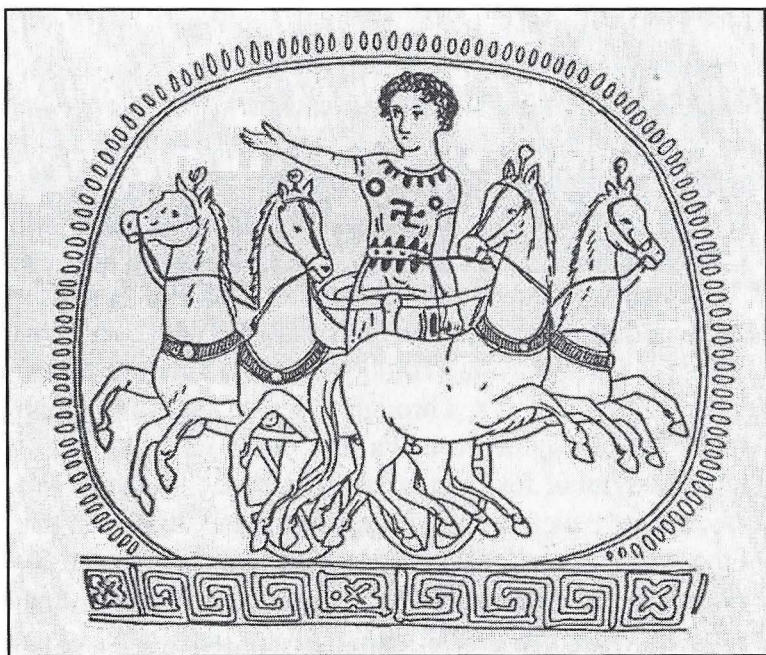
The swastika among the Aztecs
Left to right: the hieroglyphics for day, year and sun

life. The connection of the like-named cross with the swastika, the so-called “wheel of the law”, stems from the Sanchi Stupa around 500 B.C.. Here, the concept of cross, sun wheel, year wheel connects to “wheel of the law”. The sacred footprints of Buddha found here also carry the swastika and precisely these footprints are tied to the ancient sun cult.

In China we find the swastika after 100 B.C. together with Buddhism. In Chinese, it is called “Wan” and embodies the numeric value 10,000, which in Chinese is synonymous with infinity. Through a decree by the Empress Wu in 700 A.D., the swastika in a circle was adopted as the word symbol for “sun”. As a result, the swastika was so commonly pictured on daily utensils in China that one of the later emperors saw himself compelled to issue a decree for the protection of this symbol, which strictly forbade portraying the symbol on utensils of daily use. A procedure that is not totally unknown to us, for after the rise to power kitsch became so profuse among us as well that a law had to be passed for the protection of the symbol of the Third Reich.

In Japan as well, the swastika became known with Buddhism. Here it received the name “Manji” and Japan is the land of the most manifold swastika forms, for this symbol has appeared again and again in ever new forms and variations. So today it means to all Japanese really good luck as well as infinity and eternity. It appears in the crests of the oldest Japanese ruling families and is today even a staff flag in the Japanese army.

Many factors speak for the swastika reaching America from the Far East, since we know through excavations that there are many ties to Chinese manifestations. The meanings of the swastika in America also differ in no way from

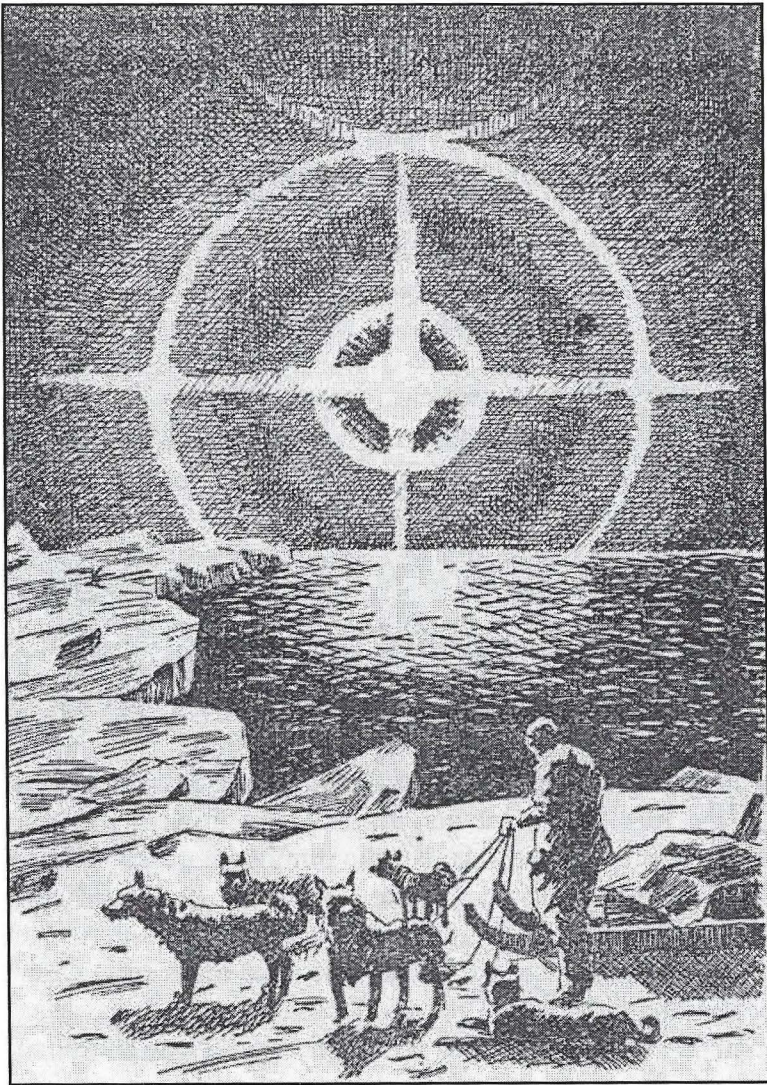


The Greek god Apollo with the swastika on his breast

those in Europe and Asia, which proves for sure their dependence upon each other. Among the Aztecs the sun wheel is the hieroglyphic for "day", the swastika with the circle, the concept "year", while course of time, eternity, is a swastika in a rectangle. In the ruins of the Palenque (Mexico), one discovered on an old stone temple a *sun calendar with 365 days in the form of a double swastika*, in whose center stood an equal-armed cross.

Among the North American Navajos, the swastika was synonymous with the affirmation: follower of the sun religion. The best counter-proof against the claim that the swastika emerged independently at various locations on the earth is precisely the fact that the swastika has the same meaning in the whole world.

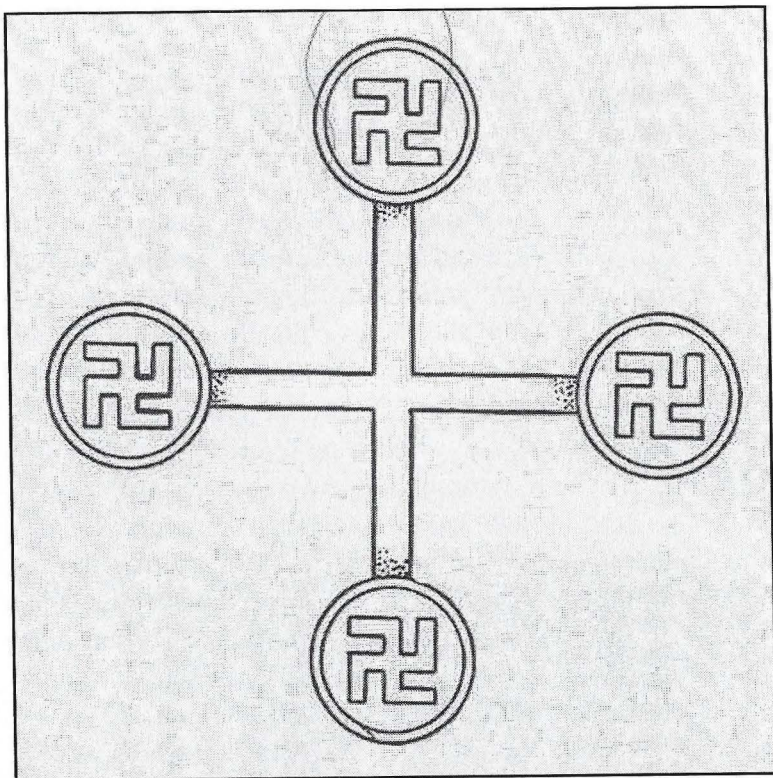
If we examine the finds in the swastika's narrower region of development in Europe, we find the same meaning. Among the Greeks, Italians and Celts we found it linked to the sun. The Greek sun god Apollo wears it on his breast, or the Celtic sun divinity, the god Kernunos, with deer antlers on his head. The same sun meaning is discernible among the oldest finds in Troy. Troy belonged to the folk of the Luwian, from whom finally emerged, through mixture with the Nordic immigrants, the Dorians, the Hellenic folk in Greece., while in Asian Minor, through blending of the Luwian with the Canaanites, the Hittite Reich arose, which was likewise in its ruling language and in its ruling stratum Indo-Germanic. It has been possible to determine that Hittite picture writing shows an Illyrian language form. We know that in the second millennium the Illyrians were neighbors of Germanic man in Eastern Germany and lived all the way down to the Balkans. In Troy as well, the idol of a goddess has been found that bears the swastika. It can only be a sun goddess,



which among the Hittites was called "Sun Goddess of Arinna". We hence come to the conclusion that already at the beginning of its emergence the swastika was a symbol of the sun, resulting from the four-spoke sun wheel, the sun cross. The basic meaning is the sun and it is self-evident that the most diverse derivative meanings must come from this, such as: fertility, creation, source of life and rebirth. For sun, source of life, fertility belong together. So does Germanic man of the Bronze Age in the second millennium B.C. draw the swastika on rock cliffs next to depictions of cult cliff pictures that refer to practices of fertility and life awakening related to the seasons of the year. Special examination is deserved by a depiction from the time around 1,000 B.C. from the Caucasus. In this depiction, the moon goddess in the form of an antelope runs against the swastika, hence against the sun, which is protected by an archer. A saga that corresponds to shared Indo-Germanic concepts and must be stone age.

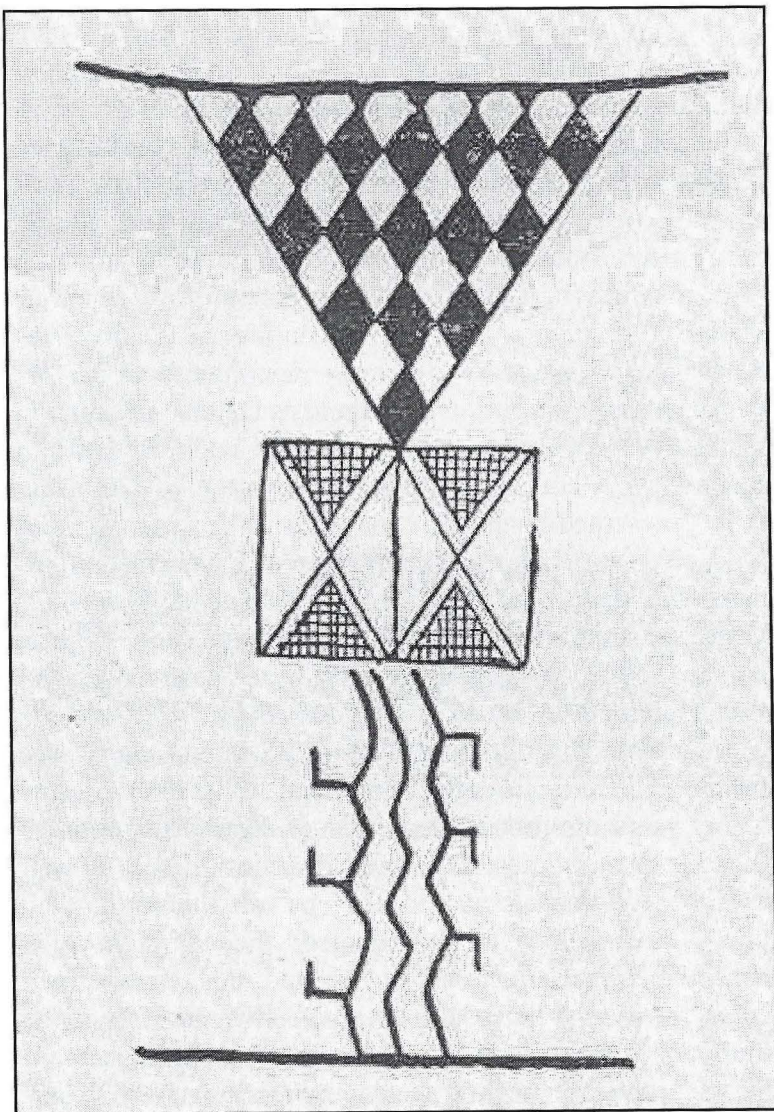
The swastika remained foreign to the Semitic Assyrians and Babylonians, the Amorites and the Hebrews in Palestine. It should also be mentioned that, as in the Buddhist religion, the swastika has also come to Islam. We even have swastikas that have been transformed into the prophet's name. Here the swastika started off from Persia, hence from regions where it was at home since ancient times. It penetrated with Islam to wherever it took foot, be it in Syria or Egypt, North Africa or Spain. For in the Alhambra in Granada as well we find the swastika, just as at the eastern most buildings of Islam in Inner Asia, in Turkestan, where, as in ancient times, we can observe the swastika's connection with the equal-armed cross.

It may be a complete mistake to believe that symbols must always be based on examples from nature. Hence in



The swastika among Aryan Indians: "wheel of law"

our case, that the sign of salvation of the swastika would always have to be observed in nature or on equipment. So one had claimed that the fire stick, which in primeval times was used to create fire, produced sparks that formed a swastika, and that the origin was to be explained in this manner. Only through such an observation had Nordic man in the Stone Age supposedly been able to come up with the idea of turning the swastika into a symbol. A claim for which proof has never been brought. This somewhat materialistic view in no way does justice to our ancestors, since it does not view them as capable of creation of the swastika symbol purely from the intellect, from an inner view. Certainly, as long as the stage of Germanic man - presented coarse and rough, with bedside rugs and wild steer-horn adorned helmets - was presented to us again and again - and this, although science has known for years the true image of our ancestors in their cultural height and their artisan ability - as long as such a portrayal was continued, it had to be difficult to make clear to the German folk that the symbol and the sacred sign came from the intellect, from the immaterial. What did we know a few years ago about Germanic or Nordic astronomy? Since primeval times, the sacred direction in cult as well as in observation of sun and heavens was the north-south line. Perpendicular to it belonged: the east-west line, hence an equal-armed cross. Around this equal-armed cross, the mental horizon drew a wheel wreath. Hence the four-spoke wheel, the purely mental signpost toward heaven, probably meant a special expression of divine harmony for the Norseman, especially since he re-discovered this four-spoke wheel from astronomical observation in the sun itself. In Nordic latitudes, the sun is not a small, full disc, rather it looks just like a four-spoke wheel.



The swastika among the ancient Greeks: The triangle with the checker pattern means the world; the middle part, the eastern and western mountains, between which the sun rises and sets; beneath that the world river.

As late as the Viking period, the "wheel of the sun" is still spoken of, as the known Star-Oddi in Iceland still did. So is it also explained that Germanic man dispelled the sun wheel with the tree, the May tree or the Yule rune, as still happens today at Questenberg in the Harz and was earlier common everywhere in the Germanic region. The stake, the wooden beam, represented a divinity, and around him, who was again synonymous with the pillar of heaven, the Irminsul, orbited the sky.

We see from the beginning the swastika ever anew most closely linked to the sun wheel, the sun cross or the year cross. The swastika hence just completes the sun wheel, in order to suggest the movement of the sun's course. That is done by the hooks.

So the cross with the four swastikas on the ends is characteristically called the "wheel of the law" among the Aryan Indians. The regular course of the year has led to cult practices and the emergence of seasonal customs among Indo-Germanic people everywhere, which have in part still remained alive even today in our folk and which can be traced back through the past to the beginning of Germanic man 4,000 years ago, yes, even farther back. The swastika as the cross of the seasons of all-encompassing nature is hence a symbol of becoming, of being, of passing, of infinity, of growth again, of life, of nature. For us, a hook as sign of movement is not comprehensible at first sight, but in the simple, conceptual manner of portrayal of the millennia before us, where one wanted to characterize the essence of a thing and did not strive to portray its outer appearance, back then one also drew the foot and walking no differently than with a hook. An example from the Aryan Greeks illustrates this conception very beautifully: The triangle of our drawing with the checker pattern above,

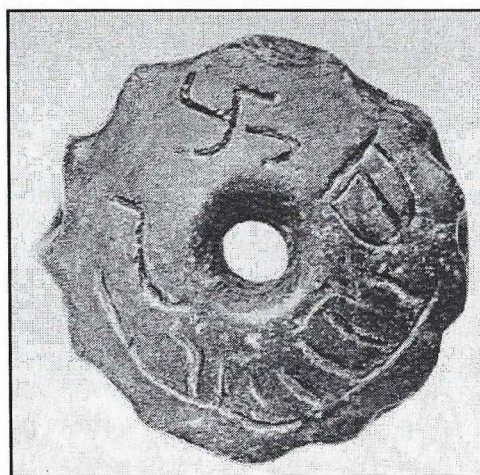
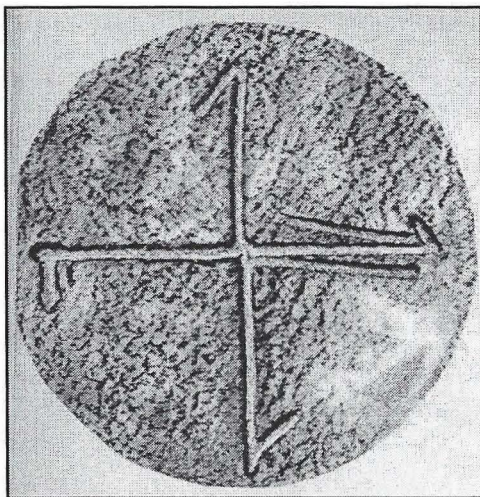


Our heroes from prehistory and present rest under gravestones with the swastika

means the world, the middle part, the eastern and western mountains, between which the sun rises and sets; beneath that the world river. On it, as sign for the movement of the water, little hooks are added.

The question which cultures used the swastika, can be answered today with total clarity: In the late Stone Age it is the region of Nordic culture, from which later, at the beginning of the Bronze Age, Germanic man emerged. Since the swastika is a sun symbol, the emergence of the swastika as well, like that of the other sun symbols, must lie in the north. From the same period we have it in Bohemia and Transylvania, which were inhabited by Southern Indo-Germanic tribes. The journey of the Aryans then went from Europe, both regions of the Northern and Southern Indo-Germanic peoples, to India. But on their journey, the swastika came along through the same lands through which the Aryan folk groups passed. We have already spoken about the Trojans, Greeks and Hittites. Among the Greeks, many Nordic migrations are discernible, and precisely these Nordic migrations brought the swastika each time with special emphasis, both in the Mycenaean period as well as in the Doric migration. The Aryan folk groups reached all the way to India. From there onward, the swastika evidently continued its journey through culture exchanges, primarily Buddhism, and at various points in the world we have the possibility to observe the passing of the swastika from one cult into another. Finally, the same process is repeated with the emergence of Christianity as well.

Christianity coming from the eastern part of the Roman Empire initially only knew symbols which were its own and hence typically Christian, such as fish, dove with olive branch, good shepherds etc.. The defender of Christian

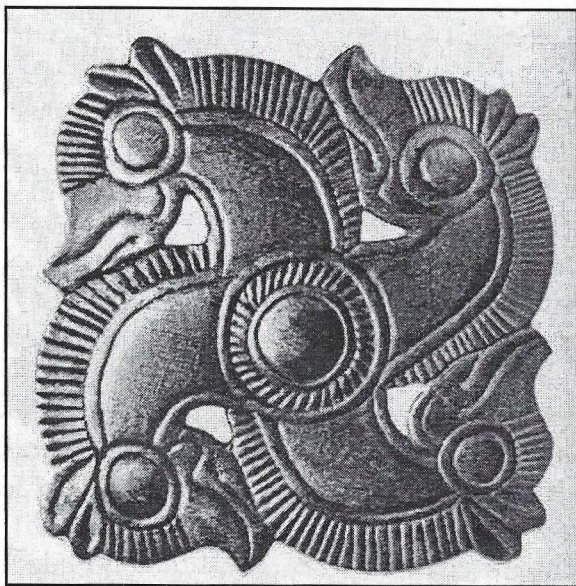
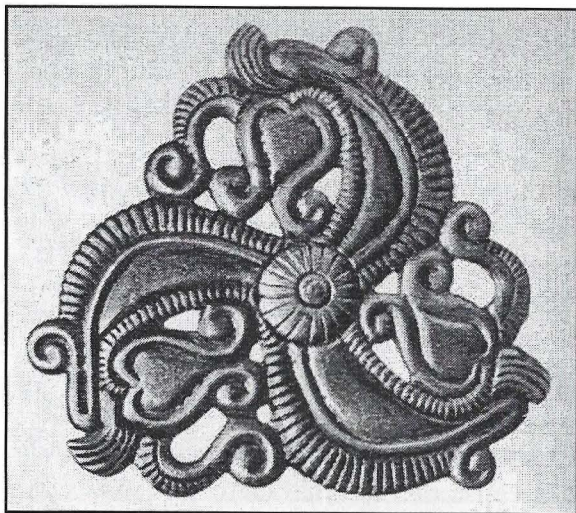


The oldest swastikas of Drosa and Rosslau
3000 B.C.

doctrine, Minutius Felix, blustered: "For we erect no crosses, nor do we wish this! You who hold wooden idols sacred may perhaps pray to wood and crosses as parts of your gods!"

During the spread of Christianity other symbols were then added which we today perceive as much more typically Christian, but which in reality originally were not, namely the cross and the swastika. Both were originally equally important symbols. Only later did the cross win the upper hand as Christian symbol, because it was much easier to connect through the transformation into Christ's cross of martyrdom with Church doctrine than the swastika, and because one felt that Germanic man would view it all too much as the sacred symbolizing of his blood and his own spiritual bearing. But it must be stated that in Rome's catacombs the swastika appears before the Christian cross, and indeed in the second century, while the equal-armed cross is to be found only later. So here the swastika is more a Christian symbol before the cross. This is the case elsewhere as well. When we observe one of the oldest surviving Christian floors in the Alp region, we see here not the cross, rather only the swastika.

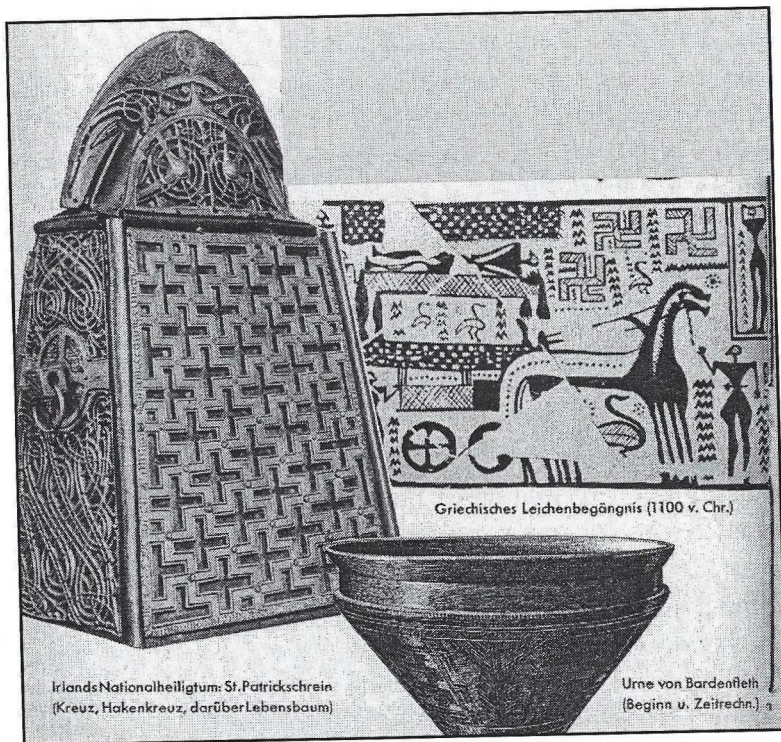
In Germania, a quite unique situation had developed. Precisely in the first century after Christ, the swastika was one of the liveliest symbols of Germanic man. The missionaries who did not come from Rome, rather belonged to the Irish-Scottish church, the so-called "Culdeer", which means as much as "God's core troop", differed in many things from the Athanasian, Catholic direction of Christianity. The working of the Irish in Germany was first put to an end by Boniface. They did not damn Thor and Wodan as devils, rather simply declared them to be weaker gods and often as proof of the power of the new



Scythian swastikas with horse heads
500 B.C.

god subjected themselves to the test by fire, that means: they carried glowing iron in their bare hands while calling upon Christ. Precisely the Irish linked the swastika symbol with Christianity, as is shown by the example of the relic shrine of Saint Patrick. If the swastika frequently appears as Christian symbol north of the Alps in the first millennium, this shows that one did not just oblige Germanic concepts in that one continued to use these old, pagan-Nordic symbols, rather this living on allows the conclusion that the energy of Germanic man and his estimation were much greater than many may want to believe today. For there lies unwanted in the acceptance of these symbols a hymn and affirmation of the world-view height of Germanic man, for one would have otherwise summarily rejected these symbols. Precisely the same thing plays out already in the beginning of Christianity's rising power. In this period, the whole Roman military, which played a dominant role in the whole Mediterranean, purely Germanic. The whole Mediterranean region was in a sense militarily overlaid with Germanic men, reason enough, in the beginning period of Christianity, roughly around the year 300 A.D., to take consideration in the broadest sense of the views and religious concepts of the Germanic military in Rome. We see from this segment of the history of symbols that Christianity can in no way have viewed Germanic man as barbaric and uncivilized. One does not adopt symbols from a view that appears contemptible, rather only adds the old meaning to the new, if the old meaning is felt to be ethically high-standing.

A series of Germanic grave finds tell us much that is especially educational in this direction. Here are two examples: In the cemetery of Nitzahn (Brandenburg) there was an urn filled with funeral ashes from the second century



Left:
Ireland's national relic: St. Patrick's Shrine
(Cross, swastika, life-tree above them)

Top right:
Greek obsequies
(1100 B.C.)

Bottom right:
Urn of Bardenfleth
(time of Christ)

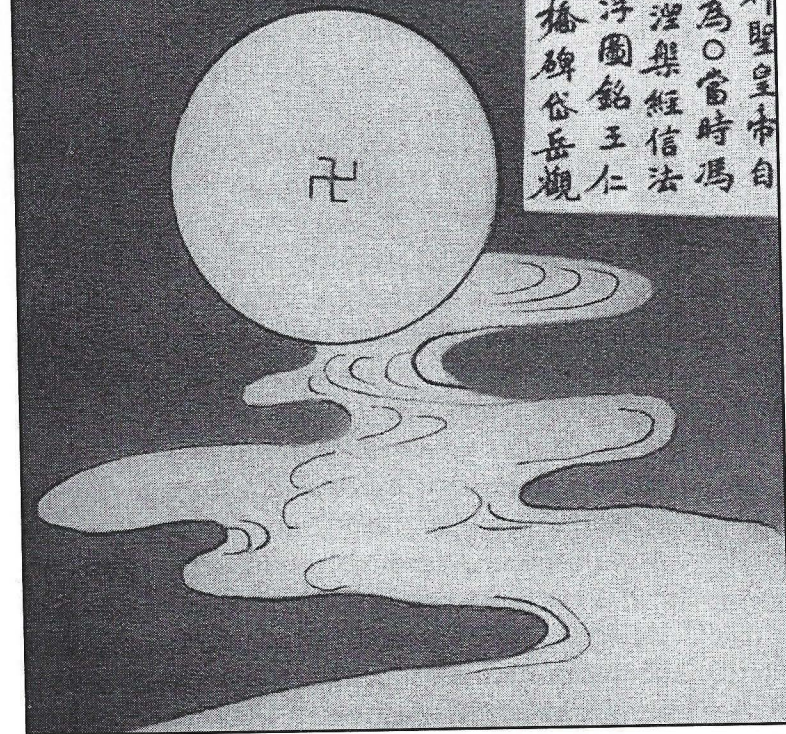
that shows the same combination of symbols as the Patrick Shine only built hundreds of years later. Namely, it shows cross, swastika and Irminsul, life-tree pillar of the universe. We find all three symbols again, for example, on the altar cloth of Halberstadt. On the same altar cloth there is a square with hooks on the edges. We find the same thing on the Germanic urn of Bardenfleth from around the time of Christ. Next to this so conspicuous and unique symbol one again sees the life-tree and furthermore the swastika with double hooks, which we can observe precisely on the early Christian mass vestments and altar cloths.

Among pagan Germanic people, the swastika was attributed to both Thor as well as Odin. It was the divine symbol of both. As Odin's symbol, it often contains instead of the hooks bird or horse heads, as Thor's symbol steer heads. Even today, the swastika in Iceland bears the name "Thor's hammer".

The swastika symbol is perhaps most impressively shaped in the grave of a Germanic priests on an amulet in connection with the sun wheel and sun cross.

In the time around 1800, when after Prussia's defeat the first national uprising took place, Germanic excavations in Germany also attracted greater attention for the first time, and one here found the swastika on many urns and rightly saw in this symbol something especially Germanic. So do we know from the time a hundred years ago the so-called gymnasts' mug, which displayed a swastika in an oak wreath. Before the war, only the German Gymnasts Federation had written "Fresh-Pious-Happy-Free" in swastika form. (It is the same federation that in 1889 was expelled from German gymnastics due to its Aryan paragraph.) When around the turn of the century, about forty years

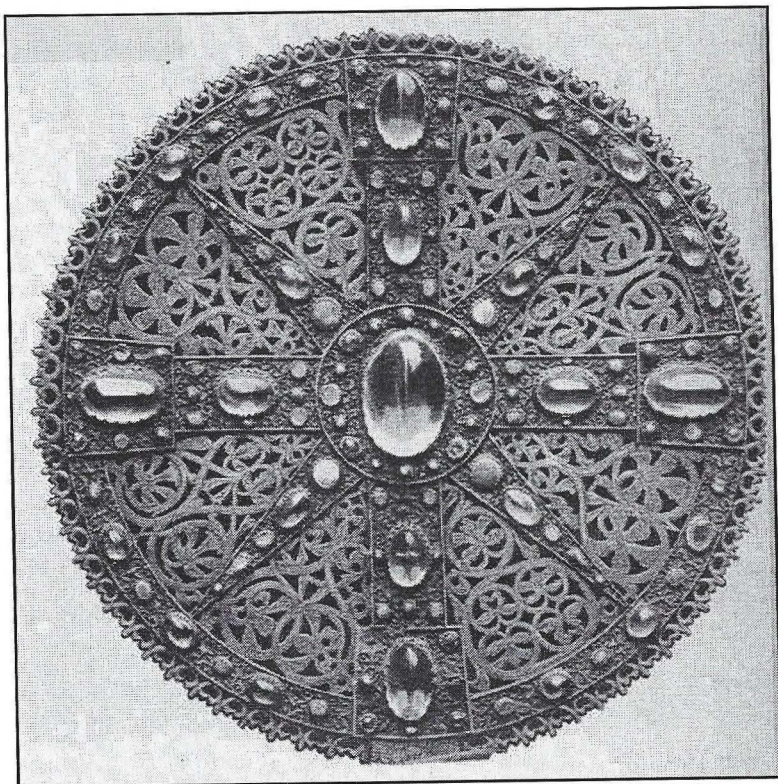
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造文字曰為☸月為☸星為☸當時馮
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Decree of Empress Wu (685-704)

ago, the Wandervogel [hiking] movement spread in Germany, the folkish idea awoke more and more in its circles, and countless Wandervogel adherents wore the swastika as symbol of life renewal, of triumphant light and of folkish community. It is almost totally unknown that in the World War Wandervogel adherents wore small pennants with swastikas. The folkish Wandervogel leader *Otger Gräff* introduced this practice. The pennant displayed swastika in circle and at the intersection point a flying griffin, which was the national symbol of the Wandervogel youth. Otger Gräff fell in 1917, but his loyal followers have continued to work. When after the shameful end of the World War self-defense associations and Freikorps emerged, the Wandervogel soldiers joined them and so brought the swastika into the folkish movement.

It cannot be indifferent to us whether or not a symbol that has today become the symbol of our folk has a rich history. Such a great politician as Napoleon knew how important it is to link the present with the value of tradition from the past, and he did the psychologically right thing, when in the Battle of the Pyramids he inspired his soldiers when, pointing to the pyramids, he shouted to them: "Five millennia gaze down upon you!" That is how it is with the swastika as well! Not just the meaning is important that we today link with the swastika, rather the knowledge of its past, emergence and significance can only make the symbol all the more valuable and worthy of veneration for us, especially since, after all, the Führer was aware of the past and the meaning when he elevated the swastika to the symbol of the movement and hence showed it a path which eventually made it the symbol of the unified Reich. In his book, "Mein Kampf", he writes: "As National Socialists we see in our flag our goal plan: In the *red* we see



Processional disc, Hildesheim cathedral treasure
(sun wheel, cross)

the *social* idea, in the *white* the *national*, in the *swastika* the mission of the struggle for the victory of Nordic man, and simultaneous with it also the victory of the idea of productive work, which itself was forever non-Jewish.”

Now that we know the five thousand year history of the swastika, it is not surprising to us that we today also find the swastika outside of Germany as state insignia. Finnish and Latvian airplanes display it. It is clear to us where this comes from, for in prehistory the swastika was widely used here as well on its outward journey, which it undertook from the Aryans' line of distribution. The world traveler will also frequently see the swastika as flag not only on German ships. To give just a few examples, it is displayed by the ships of the Icelandic shipping line and by Northern Spanish steam ship lines, and it is represented by a Central and South American firm. Here as well, it is not difficult to follow the threads back to prehistory, for among the Basques the swastika is the symbol of their political independence, and from America we heard, after all, that it was at home among the Indians as sun symbol. Coming from the same source, the American 45th division also wore the swastika during the World War. If today a formation of the English motorized artillery wears the same symbol, the source is not hard to recognize here as well, since the English, through their possession of India, see the swastika before their eyes in the liveliest use. Through colonial officers, the swastika has again come into use in the homeland as well in its Indian interpretation of fortunate and salvation. A special curiosity is the fact that the first and sole flag of the League of Nations during its period of emergence bore the swastika as well. It was designed by Dr. *Lasic*, a Slovenian from Belgrade, who in 1920 was a member of the Polish-Lithuanian border com-

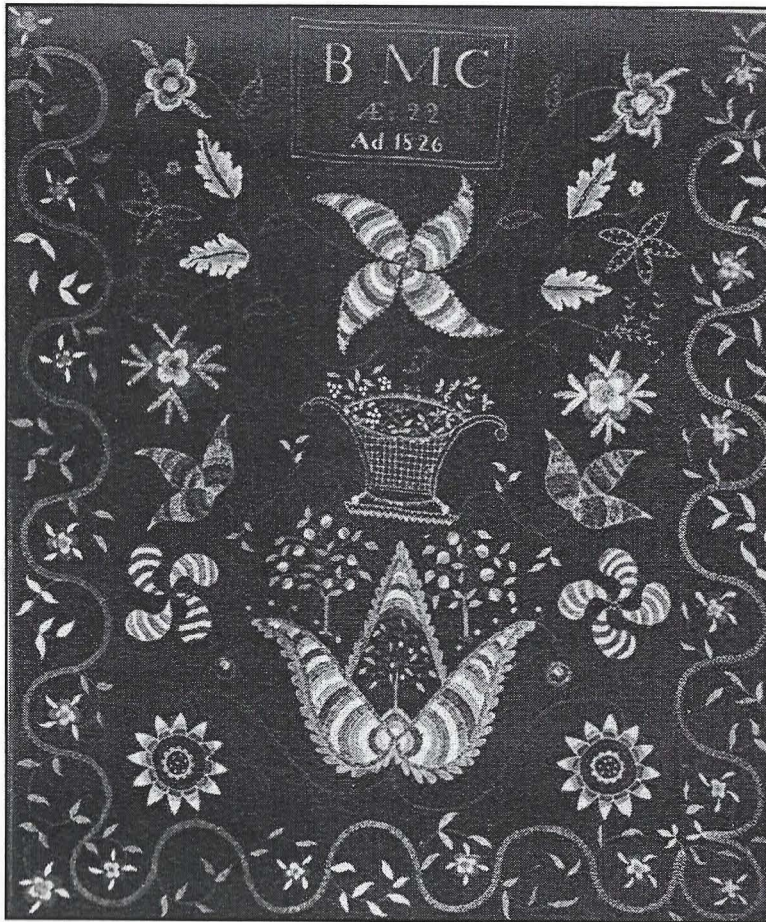


Buddha picture from the year 800

mission, and used on automobiles and special trains as the League of Nations flag in the neutral zone around Vilna. It depicted on a pale blue background in the upper right corner a square with the swastika, the "symbol of right and justice".

In conclusion, a personal experience: In Barcelona I bought some medicine in an apothecary and noticed that the pharmacist had very little sympathy for Germany. To my question of what he actually had against us, he replied curtly: "The swastika flag!" Amazed, I asked him why he disapproved of precisely the symbol that has also played such a great role in the history of his homeland as well. Whether he knew that at the entrance to the crypt on the famous cathedral of Barcelona the swastika was chiseled in, large and broad? He completely lost his composure. Then we both visited the cathedral. On the return trip, I explained to him the history of the swastika. That it is the symbol of the triumphant light of the sun, of energy, of infinity. And then he started to apologize. Previously he had thought that the swastika was just a symbol of anti-Semitism. Thereupon, I told him that this was a secondary, necessarily accompanying manifestation, for even if the swastika started its triumphant journey, proceeding from the Aryans, across the whole world, it was never adopted by the old Semites and for good reason always remained foreign to them. Today, one may view this fact somewhat as the negative side of the swastika symbol.

For the Germans of the Third Reich, however, it has a positive meaning. Emerging in distant prehistory from the feeling and gazing of our ancestors as symbol of their kind, of their strength and of their high will, the swastika, after its ascent from a thousand years of obscurity, has again become the symbol of the purity of our racial com-

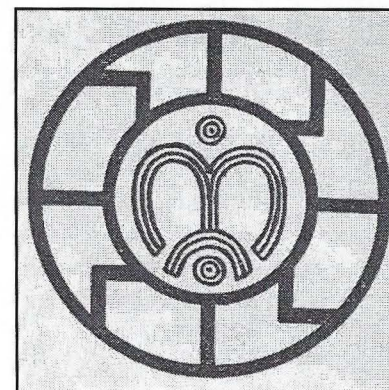
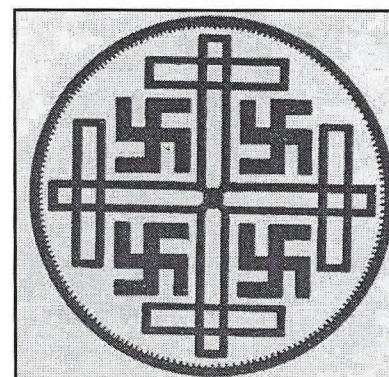


Peasant carpet of a Palatine immigrant in North America
(18th Century Pennsylvania Museum)

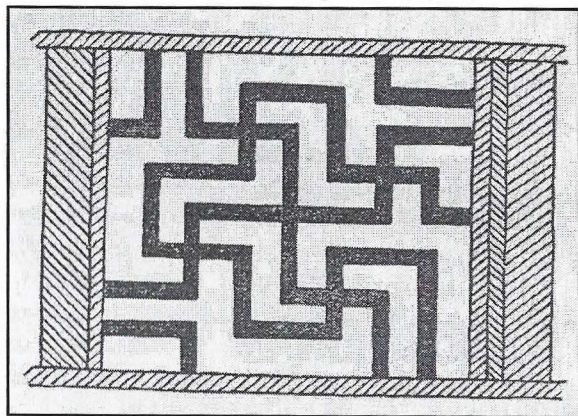
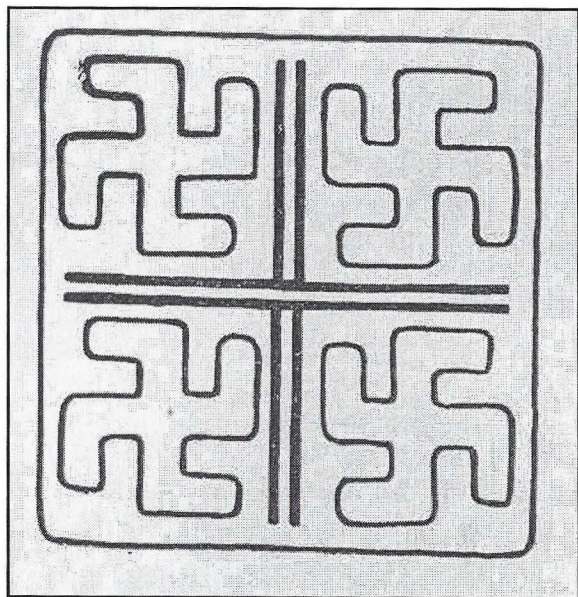
munity and of its firmness. A sublime, triumphant symbol of the life affirmation, warmness of heart and creative energy of our folk. Sacred symbol of eternal Germany!



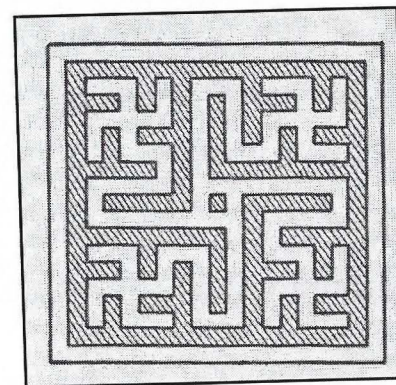
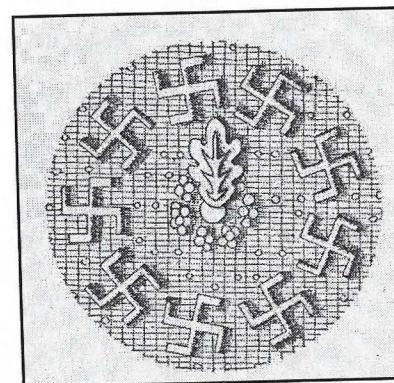
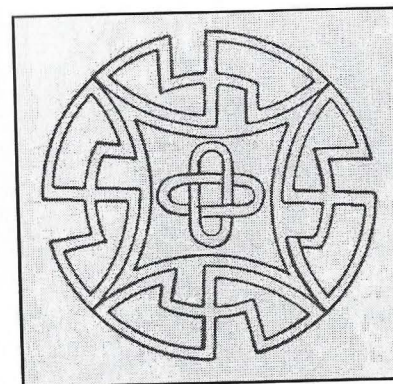
Top left: *Wandervogel* soldiers with a swastika pennant in front of Verdun 1916. Top right: Flag of the well-known *Freikorps Rossbach* 1919. Center: The command insignia of the Supreme Commander of the German Luftwaffe. Bottom: Finnish airplane with swastika (present)



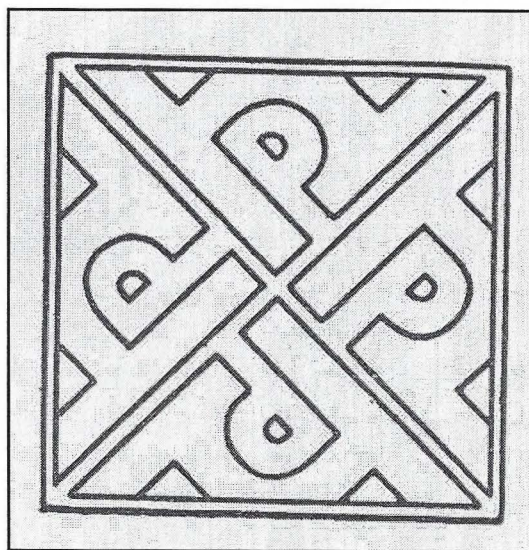
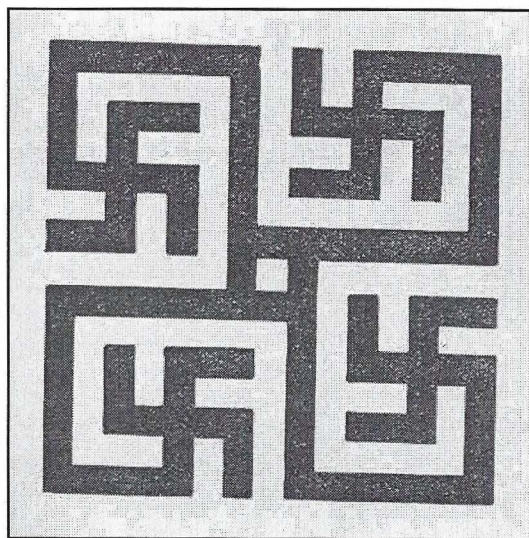
Three swastika discs from the year 500 B.C.; the middle one was in the grave of a Germanic priestess



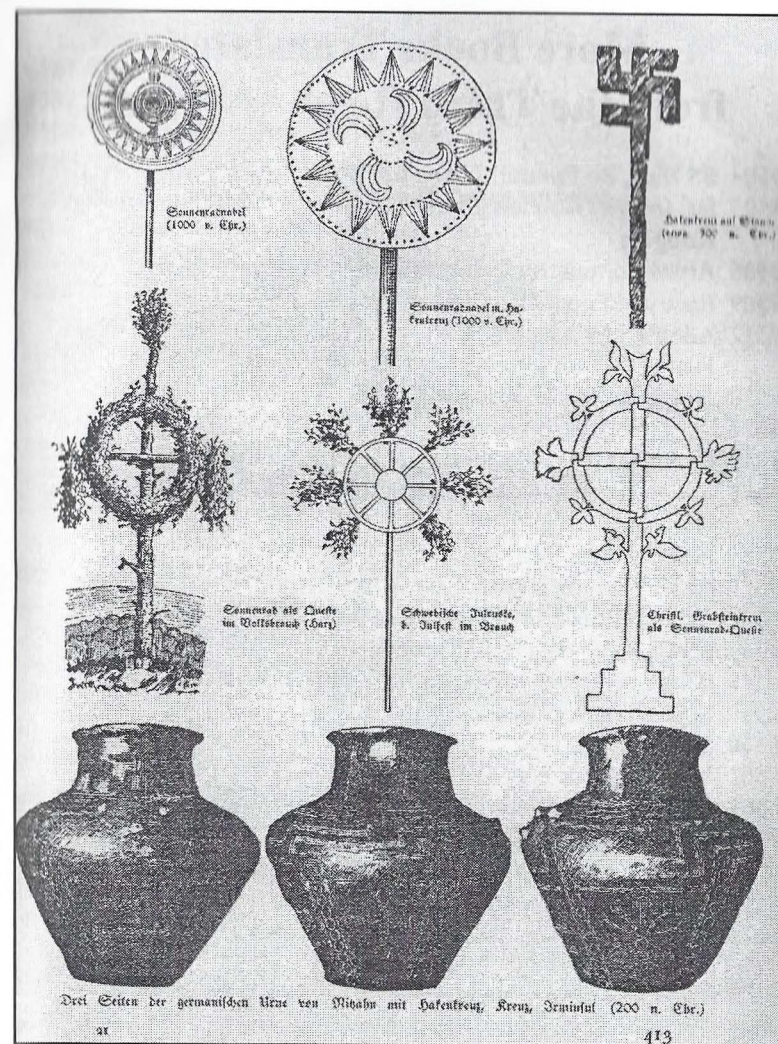
Cross with four swastikas (Bronze Age).
Next to it: motif with cross from five swastikas
from a Vandal urn (time of Christ)



Sun wheel from four swastikas. (Soloniki cathedral, 7th century). Sun wheel
from swastikas (Marienmantel cathedral treasure, Halberstadt). Cross with
four swastikas from the mass vestments of the Bishop of Bocholt (died 1341).



Five swastikas from the altar cloth in the Halberstadt cathedral from the year 1250. The swastika as Christ monogram XP. (Toulouse, 8th century)



Left to right. Top row: Sun wheel pin, 1000 B.C.; Sun wheel pin with swastika, 1000 B.C.; Swastika on bar, 300 A.D. Middle row: Sun wheel as wreath in folk custom (Harz); Swedish Yule rune, Yule custom; Christian grave cross as sun wheel wreath. Bottom row: Three sides of the Germanic urn of Nit-zahn with swastika, cross and Irminsul, 200 A.D.